

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, APRIL 25, 1912

NEW SERIES, VOL. XIV. NO. 18

## One More Week for Home Missions.

B. D. Gray, Corresponding Secretary.  
When this is read there will be less than a week's time until the close of our year, April 30th. Fortunately, the few days include a Sunday which ought to be used far and wide by our churches for completing their gifts to this great work.

We are in intense anxiety. Our receipts are not so large as they were at this date last year. Unless there is heroic giving on the part of many of our stronger individuals and churches it will be impossible to avoid a heavy debt. This must also be supplemented by general giving from thousands of our smaller churches.

In many instances the churches have nominally adopted the regular, systematic plan of giving but have not worked it thoroughly. Let all such churches with their pastors see to it that the deficit is made up to the end of the year. We do this in the current expense account of the churches. If every three or six months, and especially at the close of the fiscal year, we find a deficit on current church expense we make special effort to meet all obligations. Let that be done everywhere now.

Where churches have not adopted this regular system but are accustomed to giving the great body of their contributions at the close of the year in April I beg them this year to do their very best for our great work. Let the Sunday Schools complete their offering and the women and young people's societies wind up their gifts. With all these diligently at work the last week and Sabbath of the year ought to tell mightily towards the preventing of a burdensome debt.

## BOOKS CLOSE MIDNIGHT, APRIL 30.

All funds should be sent on immediately. Don't wait till the very last day. Send funds to the state treasurer or secretary who in turn will send them on to Atlanta. If funds are sent through the state treasurer or secretary it will be confusing to write or wire the Home Board about the same gifts. They might be counted twice. If funds are sent direct to the Home Board at Atlanta the same mistake might be made if the state secretary or treasurer is wired or written concerning these funds.

## FORWARD FUNDS IMMEDIATELY.

Please let all funds be sent in time to reach the Home Board office not later than midnight of April 30th. Indeed, it would be greatly to our advantage if these funds could all reach us by the morning or noon of that day.

Let us be constant in prayer for God's help at this great and serious juncture. He is able to move upon the hearts of our people to give mightily for His cause.

## Signs of Promise.

We have come to the last week preceding the closing of the books. There are many signs of the interest that the churches of our Lord have held his command to evangelize as an essential part of their life work, if not the main matter of concern to them. None of these signs are so potent as the money which they have been willing to put into it. Indeed, the great mass of Christians have little other way of identifying themselves with the work of meeting the needs of the world wide field on which our Savior looked with sympathy that amounted to the deepest concern. How much of ourselves we put into this work that reaches farther than our front doorway may be counted by the money which we have put into it. Among these are some of the churches whose ability to spend large sums on themselves does not seem apparent, and yet they must have a part in world wide evangelization. Marks stands out prominently in this regard with \$107.00, and Liberty, where for some years the same pastor led the flock in obedience to our Lord, sends \$100.00 with the information that will cheer the heart of the former pastor that the long desired better house is a matter of serious contemplation and ere many moons shall wane will be an accomplished fact. Sherman and Beasley have been inseparable for many years and the longer they work together the closer their alliance seems to be and the mission contributions do not fail; this year they report \$95.90. Drew sends words of cheer with \$71.00. Hattiesburg fills out \$1,100, and Kosciusko responds with \$600.00; Lexington with \$83.01; while Greenville, on the mighty Mississippi, fearing each day the incoming of that flood which now is covering so many fair places in the Delta, sends \$300.00. Lyon, far up toward the northern Delta, is glad to do as much as last year, and to this end sends \$120.00. All hands joined to make a big time of it at Shubuta, with the pastor in the lead, and when it was all in from the Sunday School, W. M. U., the Sunbeams and church, it footed up \$300.00. Mission-loving Allen puts his hands to the plow at Morton and plowed up \$55.00; and Fellowship, far away out in the country away from the madding crowd, sent \$110.00, but Indianola, last but not least, leads this week with \$754.85 for foreign missions.

ENROLLMENT CARDS—There has been no great rush for enrollment cards. Of course many of the brethren are going to the Convention and if I knew who were going, I might send cards, but this is not known to me, and so you are not served. If you have not made your mission offerings and will not do so until after this week, wire me as soon as you can on the 29th and 30th at

Jackson, and be sure to say that remittance follows wire, of course, telling me how much. I send to Richmond today \$5,000.00, putting our figures there \$21,461.56 and to Atlanta \$1,000.00, making \$8,099.24.

A. V. Rowe.

## Final Appeal for Home Missions.

Brother Pastors:

Will you not make one last mighty pull for home missions on this closing Sunday of the conventional year? From latest reports there is great danger of an appalling debt, and Mississippi is far behind in her apportionment.

God bless the Foreign Board and its great work. I am not unmindful of its needs. I have spent a happy hour today talking to a godly woman about her paying the salary of a native preacher in China. And I was practically certain of what her sweet smile meant as she said when I left, "I will see about it." She will do it.

But, brethren, we must not forget that in these last days there are TWO boards in a life-and-death struggle, and we owe it to them and to God to carry the burden of BOTH of them on our hearts.

I am pained to see the disparity apparent in the gifts of some of our churches to home and foreign missions. The pastors must be sure that our churches see the situation clearly and that by that they act wisely in dividing their gifts.

Our church here will contribute two thousand dollars to the two Boards. This will be divided as the Convention advised. If my brethren should ask that the larger share be given to the Home Board, because I am the State Vice-President, I should not consent to it. I stand for the Convention ratio.

We must teach and train our churches to see the need of both Boards, and contribute liberally to each, and not to give to either out of proportion to the other.

I am rejoicing, brethren, in what you are doing for foreign missions; but with the Master I say, "these ought ye to have done, and not to leave the other undone."

Home missions are away behind. Shall we not make a hard, strong, determined pull this Sunday for home missions in this last hour when we can render help to avoid the impending doom of failure and debt.

God bless you, brethren, and anoint you with a new power in these last hours, fraught with such grave responsibilities. Make your last appeal. Gather even the fragments, that nothing be lost, and wire the good news to Dr. Rowe without delay.

Fraternally,

William A. Birnham.

## CONTRIBUTED ARTICLES

## WEEKLY SERMON

(By Rev. W. M. Burr.)

## Give Ye Them to Eat.

Luke 9:13.

Read the four narratives. Matt. 14:13-21. Mark 6:30-44. Luke 9:10-17. John 6:1-14.

The miracles of our Lord were intended to serve three purposes. (1) They were signs or evidences of divine power and claims. (2) They brought immediate comfort and succor to the distressed and needy. (3) They illustrate great religious truths and enforce great religious duties. They have been used not inappropriately, "acted parables." And in this last sense I wish to use the miracle before us, and I want to bring out its illustrative application to our great missionary work. John carries the lesson forward for us and distinctly makes this use of it. Jesus is the "bread of life" for the whole world, and it is Jesus Himself that makes this statement, a statement growing out of the miracle. Three points stand out clearly.

1. Our BREAD to the world. This is threefold.

(1) The Master would have us interest ourselves in the welfare of others. The first step in helping others is to consider their need and know their wants.

If we had only the accounts given us in Matthew, Mark and Luke it would seem that the apostles took the initiative in meeting the wants of the multitude. It is they who spring the question on the Master. And they do it rather rudely. They lay themselves open to the charge of presumptuous impertinence. They break in suddenly upon Him in the midst of His sermon saying, Master, these people are hungry. They are here in a desert place far from food and shelter. The sun is going down and night is coming on. We think you had better dismiss them and let them go to their homes, or there will be suffering among them. But a careful comparison of these three accounts with that of John gives a different color to the story. As John puts it, it is Jesus who springs the question of feeding the people. Sometime during the day, perhaps in the early afternoon, Jesus, seeing the people pouring upon Him from every direction, calls Philip to Him and puts to him the question, "Whence are we to buy bread that these may eat?" And John adds, "This He did to give Him, for He Himself knew what He could do." Jesus then turns to the gathering multitude and begins His work of healing and teaching, leaving the disciples to work out the problem of feeding the people.

Philip takes the problem to the others and they become a committee on ways and means. They talk the matter over.

They make an investigation and find the lad with the loaves and fishes. It is a hard problem. As the sun is going down, they rush upon the Master in nervous haste and make their report. This is what we find in the first three gospels. It was their answer to the Master's question, "what are we to do?" Why they did not suggest a miracle I do not know. Maybe they did not think of it. This was the greatest of the Master's miracles of this kind. They had never seen anything like it. The feeding of the four thousand came later. Maybe they were timid about suggesting a miracle. More likely it was a lack of faith. They had not yet awoken to the consciousness of what it was to have the Master with them. This was the best they could do.

How shall earth's hungry millions be fed with the bread of life? It is a mighty problem. The Master lays it upon us. He would have us think it through. It is on His heart. He would lay it on ours. "Lift up your eyes and look on the fields." Does its greatness seem beyond us? So it is without Him. But remember, He has said, "I am with you." The emphasis is here.

Here is full scriptural warrant for our missionary educational movement.

(2) The Master would have us put our resources at His disposal. In their investigations the apostles found the lad with the loaves and fishes. They seem in some way to have possessed themselves of these and put them away for their own use when the multitude had been dismissed. They would do no good anyway among so many. But the Master would not have it so. They must bring what they have to Him. He will do nothing until they do.

The Master wants what we have for use in His work. It is His way. It may look pitifully inadequate. He says, "bring it to me." Do not withhold it because it is small. In His hands it may be made a blessing to many. Bring it to Him freely and joyfully.

"Only a drop in the bucket, But every drop will tell; The bucket would soon be empty Without the drops in the well."

"Only a poor little penny, It was all that you had to give; But as pennies make the guineas, It will help some cause to live."

"Only a word now and then of comfort, That costs you nothing to say; But the poor old man died happy, And it helped him on his way."

"God loveth a cheerful giver, Though the gift be poor and small; What does He think of His children, When they never give at all?"

Thursday, April 25, 1912.

## 3. He would have us put ourselves at His disposal.

That was a beautiful scene in the mellowing shadows of the late afternoon. The hungry and expectant multitude in their bright and oriental garments, reclining in orderly ranks of fifties and hundreds upon the green grass of the mountain side with the divine Master standing in the midst, holding the loaves and fishes in His hands and looking heavenward, surrounded by the apostles, now empty handed and ready to do His bidding, would make a subject worthy of the great masters. It is His way. He wants not only yours, but YOU. Bring Him what you have and He will fill your hands with blessings for others.

## II. OUR PLAN AND METHOD OF WORK.

One of the most impressive things about this miracle was the orderly plan by which it was done. What was that plan? Why so much care? A lesson for us.

## 1. We are to work from the center outward.

Undoubtedly this was the plan of this miracle. There was system. In this way the work was more speedily done. The distribution continued in ever widening circles. But they did not stop until all were served. "They all ate and were filled."

This is the Master's plan of the ages. "Beginning at Jerusalem." "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." This work is now going on. The bread of life is being distributed to the islands and continents of earth. The circle is ever widening. When shall we stop? When shall we call off the laborers? Not until all are served. "Go ye therefore unto all the world and preach the gospel to the whole creation."

2. We are to go ourselves in personal service.

Look at Peter and the rest. See how they receive from the Master's hands and bear it in their own hands to the hungry. No laggards or truants in this company. Every man went to work. No shirking. Do you think any of them wanted to? It was done under the Master's eye and direction. Even so it should be now. There is work for all, and the Master calls you to personal service. There should be no idlers. The Master sees.

3. We are to help others to go where we cannot go.

See Peter with his great fisherman's hands full of bread and fish. He puts it down at the head of the line saying, "pass it along," and returns for another portion. So do the others. They cannot go to all. They are helping others to help others. And the people pass it along. They chat and eat and wonder and pass the food from one to another. And so now, "freely ye have received, freely give." You cannot go as a missionary; then help others in going. "Pass it on." Keep your own heart full. Let it flow out. We are in the line. Do not hord. "Pass it on!"

I give the substance of a little article from S. D. Gordon, recently published in Kind Words. Jesus is supposed to have just returned to heaven after His resurrection. He is walking with Gabriel and they are talking earnestly. Gabriel is saying, "Master, you died for the whole world down there, did you not?"

Thursday, April 25, 1912.

## THE BAPTIST RECORD

Father, well done, you have been faithful enter into the joy of thy Lord. This for the after-awhile!

Oh, the glory of it all!

## Telegram!

Richmond, Va., April 22, 1912.  
The Baptist Record,  
Jackson, Miss.

Foreign Mission Board facing greatest emergency in its history. Only one week left for turning threatening defeat into glorious victory! Success depends on how we use these closing days; next Sunday the 28th is especially critical. We still need \$336,000! How can we make the call more urgent?

R. J. Willingham.  
See Foreign Mission Board.

## Closing; How?

Victory or defeat? Which shall it be? You can help to decide! Between this date, April 17th and April 30th, the Foreign Board must receive \$350,500 in order to meet all obligations in full. This is \$112,000 more than we received in the same time last year. We can and should give every dollar.

## III.

Our Reward.

Shall we look to that?

Yes, Jesus did.

He looked to the "joy set before him" and the "glory that was to follow."

I'm counting on them!

III.

Our Reward.

Shall we look to that?

Yes, Jesus did.

He looked to the "joy set before him" and the "glory that was to follow."

I'm counting on them!

III.

Our Reward.

Shall we look to that?

Yes, Jesus did.

He looked to the "joy set before him" and the "glory that was to follow."

I'm counting on them!

III.

Our Reward.

Shall we look to that?

Yes, Jesus did.

He looked to the "joy set before him" and the "glory that was to follow."

I'm counting on them!

III.

Our Reward.

Shall we look to that?

Yes, Jesus did.

He looked to the "joy set before him" and the "glory that was to follow."

I'm counting on them!

III.

Our Reward.

Shall we look to that?

Yes, Jesus did.

He looked to the "joy set before him" and the "glory that was to follow."

I'm counting on them!

III.

Our Reward.

Shall we look to that?

Yes, Jesus did.

He looked to the "joy set before him" and the "glory that was to follow."

I'm counting on them!

III.

Our Reward.

Shall we look to that?

Yes, Jesus did.

He looked to the "joy set before him" and the "glory that was to follow."

I'm counting on them!

## A Million Starving Appeal for Aid.

Despite every effort, a million helpless flood victims are being carried away by the famine in East China. The region is accessible to relief, and those of us who broke up the previous large famine with American relief, know the present situation can be met if funds sufficient to equip the missionaries are contributed at once. Relief goes forward by cable as but fifty days remain until the tragedy will if not prevented be over. On the 27th of March the American Minister at Pekin cabled the following to our State Department at Washington:

"Conditions in famine district are appalling and growing worse. Relief being given to a few, but a million starving. Famine fever increasing death-rate. The Chinese government helpless." The explanation of the situation is that of the \$1,000,000 it was hoped people in the United States would contribute but \$145,000 has (March 28) been received.

European benevolence faces a gigantic famine in Russia, and in India, a second one, placing the burden of moral responsibility for meeting the Chinese situation on America. The three-fold purpose of wholesale saving of life, elimination of future famines through inauguration of modern engineering methods by relief work, and the removal of racial feeling against the West will be accomplished by facing facts as they are.

All agencies particularly the church having humanity's welfare at heart, should co-operate without delay. Persons of wealth should find satisfaction in saving life in this manner, and all individuals seek to avert a staggering blow to New China's confidence in us. Local emergency committees may well be formed in centres where they do not exist.

## Funds should go to

(1) The American Red Cross, Washington, D. C.

(2) China Famine Relief Committees—  
(a) 1 Madison Ave., New York.  
(b) Boston.  
(c) Philadelphia.  
(d) Chicago.  
(e) St. Louis.

(3) Foreign Mission Board.

(4) Local banks to be forwarded to the International Banking Corporation, New York or San Francisco.

(5) The Christian Herald, New York.  
Cassen E. Parsons,  
Agent Central China Famine Relief Committee.

670 Yale Station, New Haven, Conn.

Brother C. C. Pugh has accepted the call to the Hazlehurst church and will begin his work there May the first. This church has shown its appreciation of the rise in the cost of living by largely increasing the pastor's salary. Brother Pugh was at one time a Mississippian and will have no difficulty in finding his home and work in the hearts of the brethren.

## THE BAPTIST RECORD

# The Baptist Record

Capital National Bldg.—Opposite Postoffice  
**\$2.50 PER ANNUM.**

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI  
—by the—

## Mississippi Baptist Publishing Company

J. C. H. COOPER, Business Manager

Entered at the post office at Jackson, Miss.,  
as second-class matter.

When your paper is stopped, if you do not wish paper com-  
municated, drop a line to us. It is expected that all arrears  
will be paid before the paper stopped.  
Obituary notices, whether general or in the form of  
resolutions of thanks, and marriage notices of 25  
words inserted in the paper, over these amount will cost one  
cent per word, which must accompany the notices.

### ADVERTISING DEPARTMENT

For advertising rates, apply to  
Religious Press Advertising Syndicate  
S. F. & J. D. Morris, Clinton, S. C., who have charge of  
the advertising of this paper.

ADVERTISING REPRESENTATIVES:  
D. J. Carter, 701, Temple Court Bldg.,  
Chicago, Ill.  
J. L. Keough, 1000 Peachtree Bldg., Atlanta,  
Ga.  
W. H. True, 100 Mariner & Merchant Bldg.,  
Philadelphia, Pa.  
E. Gould, 100 Nassau St., New York, N. Y.  
L. C. Franklin, 111 Slaughter Bldg., Dallas,  
Texas.  
F. C. Brant, 715 Pine St., St. Louis, Mo.  
Geo. S. Hedges, Park St., Brookline, Mass.

### BAPTISTS AND EASTER.

A friend asks why Baptists do not observe Easter. It might puzzle some who observe it to know a good reason. They might be in the position of the gentleman who was asked by a little boy why we observed the Fourth of July. His reply was, "Why, my son, don't you know that? I am surprised at you." But when the little fellow insisted on a more lucid answer, he said, "Why, er—let me see—Christopher Columbus discovered America on the fourth of July."

Our answer to the question asked is simple: that we do not continue to burn a candle after the sun rises. We don't need it any more. We are not surprised that other people could need artificial man-made devices to proclaim the resurrection of Jesus, but the Baptist has the divinely instituted ordinance of baptism to proclaim the truth which is as plain as the sun in the heavens and before which all human agencies pale like stars before the dawn.

We do not observe Easter for the same reason that we do not care for the photographer's bill after you get the finished photograph. You do not use "punching" sticks when you can get the dressed lumber from the lumber mill. You do not live in thatched houses if you can get a brown stone front.

Immersion of a believer and his coming forth to walk in newness of life is the Lord's way of illustrating and teaching the resurrection. If anybody hasn't this, he may need a hollow dip of Easter. Some say this is artistic or esthetic to close all the doors of the church. But, if we close windows and light the candles, give us the full sunshine

of God's truth proclaimed in God's ordinance of baptism.

### THE LAST CALL!

We are on the last week of the collections for Home and Foreign Missions. Next Sunday's work will tell the story of success or failure so far as our collections are concerned. The wireless call for help has come from hundreds of millions of men and women going down in the night from the sinking craft of false religion and no religion to the bottomless abyss of despair! The Great Captain is on the bridge of the good ship "Rescue" looking for the souls lost in the night of sin. The engineers are making speed with all their might to reach them before it is too late. All of us must help to feed the fires that hasten the ship on its way to the lost. Let them not rise up in the judgment against us. The fuel for these fires are our contributions to the work. We can afford to let everything go in; we cannot afford to withhold anything that would save a soul from hell. The next year's work will be laid out by the results of this year, and so we are making it possible or impossible for the work to be enlarged. And as we furnish the fuel of our contributions, let us turn into the furnace the blast of earnest prayer to fan the flames of effort to white heat. Lord, hear our cry, and may we hear His call.

### SPIRITUAL ANAEMICS.

One of the most pitiful and painful sights as we go about the country is that of so many people who are thin and drawn and weak in body. They are not counted as invalids, indeed many of them are constantly at work. They are generally hollow-eyed, hollow-cheeked, hollow-chested. The skin is drawn and colorless or like leather in appearance. They never feel very well; don't know what it is to feel vigorous. The eye is dull and lusterless. They don't know what is the matter with them; many of them don't know there is anything the matter with them, but think it is just natural for them to be that way. It doesn't always take a physician to see that something is wrong with these people and to long to help them. They go to your heart. Many of them are poor; poor because there is something wrong with their bodies which saps their energies and limits their mental activity. They are helpless, spiritless, and often without ambition. In the children it prevents development of body and mind, making them sometimes dull or seeming lazy. There may be one or more of many causes behind all this, but one condition is certain: they are anaemic—lacking in blood sufficient, or of the right quality to give them the full tide of vitality. Long before Galen discovered the circulation of the blood, the Lord said, "The blood is the life." These people suffer with anaemia, or poverty of the blood, from one of three causes. They do not get enough to eat, or it is not prepared so as to be digestible, or some parasite or germ is feeding on it and destroying it—such as hookworm, or tubercular trouble.

Now, let us turn these over to the doctors and Rockefellers, praying them make all haste in their efforts to stop this waste of human life and energy, and we will get to our own business and specialty.

Thursday, April 25, 1912.

Thursday, April 25, 1912.

## THE BAPTIST RECORD

Brother J. A. Lee reports a fine day at his church in Meridian Sunday, large congregations, good Sunday School and collection for foreign missions; one was received for baptism and ten by letter.

Brother N. R. Stone reached home Friday. He says he had a great trip. We are glad to have him back safe and wish for him abundant blessings at Water Valley.

Prof. J. L. Johnson says they had three great services at Grenada Sunday in the interest of missions. What else would you expect when Johnson and Cooper get together?

We hear that Laurel First church made an offering of \$1,100.00 for Home Missions last Sunday. Home Board Evangelist McComb was with them and the pastor has been engineering things that way.

The most shocking naval disaster known in the history of the world was the sinking of the Titanic off the coast of Newfoundland on the 15th inst. Details of it are simply horrifying. It seems to be a sacrifice to the mad impulse for record breaking speed in crossing the ocean, a holocaust of human lives given up in the murderous craze to make haste for the sake of reputation and money. The officers are said to have had warning of the presence of icebergs and yet were going at top speed when the ship struck and went to the bottom in a few hours, sending over fifteen hundred people into eternity and making many homes desolate.

The analogy of the bodily condition may suggest help here. These people need to be fed right. They are weak because they don't get what they need to eat. The bread of life is the Word of God, the truth as it is in Jesus, yea it is Jesus Himself, the knowledge of Him properly presented and personally received. This puts great responsibility on parents and teachers and preachers and editors. Many are hunger-bitten and gaunt in spirit, pictures of spiritual famine. The man in your church who is no account may need nourishment, may need it ministered to him with a spoon if he doesn't go to the table. The story goes that when many remedies had been used on a very poor and sick horse, that somebody suggested "Try CORN!" Many church members are a reflection on the pastors—they need something to eat! In some homes people have an abundance to eat, but don't know how to cook it so as to make it palatable and wholesome. Preachers might learn something from this. See that it is "served" right. The way it is prepared may build up or destroy health.

We regret to hear that on account of ill health Brother C. T. Kincaid resigns his work at Clarksdale and will go to a higher climate for recovery. He has a large place in the affections of his brethren who will hope for him a speedy and permanent recovery.

We are glad to see some of the brethren at the Seminary coming back to Mississippi at the close of their year's work there. There are no better men for work than these who have gone for special preparation to the Seminary. We ought to have more to go and more to come back to us.

Brother H. L. Weeks, pastor of the First church at Vicksburg, made a good talk at the prayer meeting at Clinton Thursday night. The people heard him gladly. He has led the Vicksburg church in a great building enterprise and contrary to established precedents is staying with them for other work.

The threatened break in the levee came on the night of the seventeenth in Bolivar county, and overflows several counties of the richest land in the world. This is a serious, though, we hope, only a temporary setback to all interests in the Delta. It means great loss and delay to many of our people. But the hand of the Lord is in it and we must seek to learn what He would teach us. "Be still and know that I am God."

tick's salary? If you do I am down for \$10.00." Such was something of the spirit of the first meeting.

Friday was to be spent with Antioch church, ten miles away, but the rain prevented. At the evening service, Rev. C. D. Graves of Clarksville, Tenn., presented eloquently the Bible plan of giving. He had much convincing data strikingly arranged in chart form. The man and his methods fixed in our minds great facts and figures concerning the Kingdom work. Dr. W. A. McComb presented the home mission work in his genial and powerful way. The interest of The Record was again presented, and opportunity was given to subscribe for The Baptist Record, Home Field and Foreign Mission Journal. The meeting closed after some parting words by Drs. McComb and Bostick with benediction by Rev. Graves.

But this did not close the work of the campaign. Sunday following, at the eleven o'clock service, was one of the high and ardent hours of Calvary. The service really began with the Sunday School, where a definite monthly pledge was made for missions to begin with the first Sunday in May, 1912. Shortly after the missionary text was announced the small congregation took the services out of the pastor's hands. His sermon was spoiled; he could only get in a few words here and there, and finally had to quit. But he would not give up until some things were done for missions. At first a monthly pledge of one hundred dollars toward Brother Bostick's salary for next year was asked for. In a few moments, as fast as two good secretaries could write, names and amounts came in, the pastor warning them not to go too fast but to remember that home missions was close at hand and that state missions must be provided for. Well, before the foreign mission pledges could be stopped, one hundred and thirty-six dollars were subscribed. Then the pledges for home missions for the present year were taken to the amount of fifty dollars. Monthly pledges were then called for and they amounted to about sixty dollars for home missions. And all this would not do, so several dollars were added to this year's foreign mission offering of a few Sundays past. Indeed,

"Heaven came down our souls to greet,  
And glory crowned the mercy seat."

Sermon all gone, hymns omitted and more money raised than was asked for or expected, we stood and sang "Praise God from Whom All Blessings Flow."

And this is not all. The spirit spread to our mission station in the afternoon and several dollars were given to missions and new monthly pledges for next year, beginning with May, were made. And at the evening service it was easier for the pastor to preach, for the congregation to sing than usual, and many of the morning pledges were paid in.

Did the campaign pay in Vicksburg? Blessings upon the work and workers.

S. P. Morris, Pastor.

Thursday, April 25, 1912.

McHenry.

Dear Record,  
You may be interested in what promises to be a good meeting and will be glad to hear that E. D. Solomon is here to continue through this week at the prayers of God's people.

Yours truly,

W. H. Boone.

Adoniram Judson.

No. 1.

T. Lowrey.

On February 18, 1812, the first group of American missionaries to the heathen sailed from Boston. Among these was Adoniram Judson, then only a brilliant young wife, before, is the one hundredth anniversary of the departure from his native land of the first and probably our greatest Baptist foreign missionary.

It is fitting to think over this wonderful hero, and I have been asked by the editor of The Record to write a few articles.

**JUDSON'S CHILDHOOD AND YOUTH.** In 1792 when William Cary, the first great Baptist foreign missionary from England, was preaching his great and never-to-be-forgotten sermon on "Expect Great Things from God; Accept Great Things for God," a little four-year-old boy at Mallen, Mass., was gathering his little playmates together and "playing church." He was the preacher and he was accustomed to announce before he began to preach my gospel, saith the Lord."

He was a exceedingly bright boy. His father was a well and prominent minister and pastor of a Congregationalist church at Malden. When Adoniram was three years old and his father was absent from home for a long season, his mother decided to surprise the good father by teaching the little boy to read during his absence. Upon the father's return, the little boy surprised him by reading a whole chapter in the New Testament.

From the beginning to the end of his school days, he was noted for his brilliancy and studious habits. Before he reached his teens, his schoolmates gave him the nickname of Virgil, and were accustomed to speak of him as "Old Virgil Dug Up."

His father expected him to become a great man, and he did not conceal his expectations from the boy.

At sixteen he entered Providence College, now a University, one year in advance. He graduated at the head of his class, though the youngest member in it, three years later. At the close of his college course one of his schoolmates said that he had never known him to "miss" or even to hesitate in recitation. One of his most intimate schoolmates at college was young John Bailey, who afterwards became a prominent member of Congress. Another was a young man of the name of E—— who was unusually brilliant, lovable and prominent but skeptical in religion.

As his second year was closing, the faculty met, and named young Judson as the

first honor man, and assigned him the most prominent place on the commencement program. The ardent nineteen-year-old boy seized his hat, rushed to his room with a throbbing pulse sat down at his table and wrote, with trembling hand, the following letter:

"My dear Father:

"I have got it.

"Your affectionate son,

"A. Judson, Jr."

At the same time the president of the college wrote to the proud father, congratulating him most heartily in the happy prospect which he enjoyed in the possession of such a son.

In the fall of that year Judson became principal of an academy at Plymouth, Mass. During this year of teaching he wrote two text-books, "Judson's Elements of English Grammar" and "The Young Ladies' Arithmetic." Both were accepted by the publishers and were somewhat extensively used. Of course, however, all text-books of that day have long since been superseded by others. As this was the only "young ladies' arithmetic" the world has ever known, it seems a pity that it went out of use!

At the close of this session, Judson and his father decided that it would be wise for him to take a horseback tour through the New England States and learn what he could of the country and the people. Such a vacation might not be unprofitable to some of our latter-day college students, who know so much of books and so little of the people and the country.

"Oh yes," said the landlord, "he was a young man by the name of E——, a recent student from Providence College. He was such a fine fellow. It surely is a pity!" Judson was dazed. He stood fixed on the spot with his heart like ice. "My brilliant, my beloved, my skeptical schoolmate has died in the room adjoining me, and I knew it not!"

Judson did not feel like continuing his tour. With a shadow on his face and an arrow in his heart, he turned his horse's face homeward. He never found rest until he found it at the foot of the Cross.

"At the cross, at the cross,  
Where I first saw the light  
And the burden of my heart rolled away.  
It was there by faith,  
He received his sight  
And entered his long useful day."

But Judson did not find peace suddenly. He was a thinker and had read much on the wrong side; his mind had been filled with false theories and doubts. He talked with his father and mother, began to read his Bible again and doubtless prayed the prayer of the skeptic, who cried out in the darkness of doubt, "Oh God, if there be a God, lead me to the light." That fall he entered Andover Theological Seminary. He was not a ministerial student, not even a professor of faith in Christ. So, it was by special arrangement that he was received as a student in the theological seminary. Not until two or three months after he had entered the

room I have." Mr. Judson assured the landlord that beyond natural sympathy for the sufferer he would not be disturbed. But Judson WAS disturbed. In fact, he retired to restlessness. He could hear the groans of the sufferer and the silent tread of the watchers. He began to think. "The doctor said he was a young man and that he would probably die before morning.

wonder if he is prepared to go. Suppose it were I. I am a skeptic. I do not believe

in Christianity, but if I were on my deathbed, would I be willing to launch out into the unknown dark in my present condition? Would I wish that I had my mother's faith? Would I long for the hope that inspires her heart and beautifies her life?" When the restless night was over, the sun poured its rays into Judson's room and filled it with glorious light. He rose and hastened to prepare for breakfast. As he did so, he began to think less of himself for the "foolish" thoughts that had occupied his mind and kept him awake. "What would my brilliant schoolmates say," thought Judson, "if they knew how I had spent this night? What would the brilliant E—— think of me, that clear thinker, that logical reasoner, that brilliant and promising scholar, that prince of good fellows? What would he think if he knew how I had spent this night?" As he hastened down to breakfast he met the landlord, "and how is the young man this morning?" asked Judson. "He is dead," replied the landlord. "Dead! and do you know who he was," asked Judson.

The Bible being held to have been divinely inspired, should be considered as an open book for all—the height and depth of whose teachings no mind has ever yet reached; therefore still to be searched by everyone who seeks to know the mind of God as in the word revealed, and every searcher should be respected for his study and considered honest in his interpretations. It is hard to conceive of one acting dishonestly in searching the word of God.

Everything in the Bible has more in it than is seen at first reading, and only God knows the fulness of what the word contains. It is like a mine whose bottom no man has found, but gets richer and richer deeper down; therefore it should be said to every student, "dig deeper still;" and should some student see what we have not seen we should be slow to criticise for it may be that he has gone deeper into the mine of truth than we have ever gone.

Recently I was restudying baptism, trying to justly and fairly consider the grounds for sprinkling in administration of that rite, and I fell upon the plea that the prototype, or original model, of the ordinance is found in the Jewish rite of purification, as found in Numbers 19, and confirmed in God's promise in Ezekiel 36:25.

I decided to study the matter just as unbiasedly as I could, for I want to know the truth. Now, I say it honestly that Ezekiel 36:25 is the only text in the Bible that it seems to me gives any ground for sprinkling as the act in baptism, but that text, taken by itself, without considering the connection, is enough to make men think that sprinkling is the act that God would have us practice. But a careful consideration of the things said in connection with the text shows clearly that it has no such signification. This is evident from the fact that the things which it is said, in the connection,

of the earth and fearfully defiled, would never be utterly defiled as the heathen. This is evident from the fact that while the mixture ceremonially cleansed it did itself actually defile, for such a mixture will defile, therefore only sprinkling it upon the people would signify that they would not be utterly defiled as the heathen, and would be, as a nation, finally restored and purified, and given a heart to know the Lord.

Thursday, April 25, 1912.

THE BAPTIST RECORD

7

seminary did he find rest by faith in the Savior—but it came. It came as it comes to every man who turns an honest earnest heart toward God. When the heart becomes right, the mind clears. It may clear gradually, but sooner or later it clears. "Come unto me all ye that labor and are heavy laden and I will give you rest."

#### Purification and Baptism.

This is a day for the reconsideration of all Bible statements. He who would stop it could not, and if he could he should not. The time is here when every Christian should say to himself, "I take the Bible to be the Word of God, therefore a complete book of divine instructions and teachings, and a perfect guide for life and Christian duty; for that reason I will study it for myself and see just what it teaches me."

The greatest curses of the Christian world have been, first the setting up of the interpretations of men, as the sure and finished meanings of what God has said on every subject, and demanding that all other students of the word see it just that way. Second, the denunciation of everyone who, when honestly studying for himself, sees in the word some other meanings than the standard interpretations.

This led me into a still deeper study of purification and baptism. Turn to Numbers 19:9-17-18. You see that the rite of purification was a ceremonial cleansing from various ceremonial defilements. It was wholly ceremonial, had only a ceremonial effect and accomplished nothing really, but ceremonially.

This led me into a still deeper study of

purification and baptism. Turn to Numbers 19:9-17-18. You see that the rite of purification was a ceremonial cleansing from various ceremonial defilements. It was wholly ceremonial, had only a ceremonial effect and accomplished nothing really, but ceremonially.

But the entire rite was significant. First,

it was significant that the material to be used in administering the rite should be a mixture.

A mixture of the ashes of a heifer, cedar wood and water. It was called the rite of purification, and yet every child knew that such a mixture would defile instead of cleanse. Isn't it very significant that God

should command such a mixture as the rite of purification?

Why was it so? I think I see.

The rite was never intended to actually purify nor to represent a perfect purification, but only an imperfect, ceremonial cleansing from ceremonial defilement. This mixture was itself a producer of uncleanness in all who touched it. See Numbers 9:21.

You will notice that the rite was not

used as a symbol of cleansing from sin,

but from defilements of various kinds.

Blood symbolized cleansing from sin.

God designed it thus because He saw be-

forehand the whole record of Israel.

Looking at their sad condition and the fact of

their ever imperfect purifications as sym-

bolized by the rite, He used the words in

Ezekiel 36:25 and promised to them a perfect

restoration and a perfect purification, sym-

bolized by the words, "clean water," which

they would naturally contrast with the mix-

ture which they had used so long. O Is-

rael, be not discouraged, God will do that

for you yet; but He did not do it when He

sent John to institute baptism.

A further significant thing about this rite

is the fact that it was to be only sprinkled

upon the people. This signifies that Israel,

though it should be mixed with the nations

of the earth and fearfully defiled, would never be utterly defiled as the heathen. This is evident from the fact that while the mixture ceremonially cleansed it did itself actually defile, for such a mixture will defile, therefore only sprinkling it upon the people would signify that they would not be utterly defiled as the heathen, and would be, as a nation, finally restored and purified, and given a heart to know the Lord.

Now it is, as I see it, mockery to say that baptism came in the stead of that rite, or that we must look to that for its original type. Baptism is a symbol of purification, but it is a symbol of a perfect purification by the blood of Christ. "The blood of Jesus Christ His Son cleanseth us from ALL sin," and baptism symbolizes that fact. Baptism itself is only ceremonial, but the cleansing it symbolizes is actual, though spiritual.

Now to symbolize perfect cleansing we must use a rite that affects the entire body. Sprinkling cannot symbolize perfect and complete cleansing, because we cannot cleanse by sprinkling. Christ's blood sprinkled for us produces a perfect cleansing, but to symbolize that fact we must do that to the body which to us represents a complete cleansing. This is clearly shown in Hebrews 10:22, where it is written, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." We are thoroughly cleansed from all sin by the sprinkling of the blood of Christ for us, but to symbolize that perfect cleansing, the body must be washed. That is, the entire body must come under the water. The whole of our spiritual nature is cleansed from sin by the blood, therefore to symbolize that precious truth the whole body must come under the effect of the water.

But the entire rite was significant. First, it was significant that the material to be used in administering the rite should be a mixture. A mixture of the ashes of a heifer, cedar wood and water. It was called the rite of purification, and yet every child knew that such a mixture would defile instead of cleanse. Isn't it very significant that God should command such a mixture as the rite of purification? Why was it so? I think I see. The rite was never intended to actually purify nor to represent a perfect purification, but only an imperfect, ceremonial cleansing from ceremonial defilement. This mixture was itself a producer of uncleanness in all who touched it. See Numbers 9:21.

Everything in the Bible has more in it than is seen at first reading, and only God knows the fulness of what the word contains. It is like a mine whose bottom no man has found, but gets richer and richer deeper down; therefore it should be said to every student, "dig deeper still;" and should some student see what we have not seen we should be slow to criticise for it may be that he has gone deeper into the mine of truth than we have ever gone.

Recently I was restudying baptism, trying to justly and fairly consider the grounds for sprinkling in administration of that rite, and I fell upon the plea that the prototype, or original model, of the ordinance is found in the Jewish rite of purification, as found in Numbers 19, and confirmed in God's promise in Ezekiel 36:25.

I decided to study the matter just as unbiasedly as I could, for I want to know the truth. Now, I say it honestly that Ezekiel 36:25 is the only text in the Bible that it seems to me gives any ground for sprinkling as the act in baptism, but that text, taken by itself, without considering the connection, is enough to make men think that sprinkling is the act that God would have us practice. But a careful consideration of the things said in connection with the text shows clearly that it has no such signification. This is evident from the fact that the things which it is said, in the connection,

E. L. Wesson.

Thursday, April 25, 1912.

## THE BAPTIST RECORD

## A Strong Pull All Together for Home Missions.

Mector L. Bassers, Editorial Secretary. To get your article read, some brethren say, have something to say, say it, and quit. Some others say, make your articles very brief. From the Home Board offices this year we have tried to have something to say and say it, and we have said it briefly and at a length. We have said it by the grace and patient courtesy of many a southern Baptist editor. If the method of saying has much to do with the result we fear that neither brevity nor sticking to one's subject is an infallible prescription for effective writing.

Or it looks gloomy in the Home Board offices. When through the courtesy of the editor, this communication reaches the eyes of the brethren, there will be only about six days left of the present fiscal year in which to make up the record for home missions. I will give here the record as it appeared on April 15th:

	Received to	Apportionment
Alabama	April 15th	\$25,000
Arkansas	1,486 68	15,000
Deq. Colum	1,422 27	3,500
Florida	2,823 72	8,000
Georgia	17,139 91	54,000
Illinois	10 85	3,500
Kentucky	9,242 30	32,000
Louisiana	963 33	10,000
Maryland	7,391 16	9,000
Mississippi	4,889 24	31,000
Missouri	10,636 02	15,000
New Mexico	67 60	1,000
North Carolina	16,420 83	26,000
Oklahoma	848 15	5,000
South Carolina	15,232 49	31,000
Tennessee	7,311 95	20,000
Texas	6,821 37	71,000
Virginia	14,469 22	36,000
Uncertain	1,755 65	4,000
	\$125,619 16	\$400,000

A study of this table, along with the following explanations, will show what is the financial situation of the Home Board and why we approach the crisis of the year's end with so much distress and anxiety.

The table shows that the Board received April 15th from the various states a total of \$129,619. There was at last accounts approximately \$16,000 creditable to the evangelistic department, which on April 30th, with any additional receipts from this department, will be added to the total receipts. Counting in the \$16,000, for comparison, the Home Board had received to April 15th about \$160,000. Last year the Board received to April 15th \$142,434, and it received from April 15th to May 2nd, \$192,499, making the total for the year \$334,929. But the \$192,499 included a bequest of \$10,000 from Bro. W. Bush, of Alabama, which is not available this year.

So that the churches must send in \$7,000 more than last year in the last two weeks, even to reach as much as last year! Really, we need \$10,000 in that time to come out of debt!

Home Mission Rooms, Atlanta, Ga.

Thursday, April 25, 1912.

## To the Members of the Churches of the Strong River Association.

Dear Brethren:

Weather conditions have never been so unfavorable for any kind of work as for the past four months; neither has the work of home and foreign missions ever been threatened with such disastrous consequences as now hang like a pall over us, and unless heroic sacrifices are made within the next ten days, the world will not recover from the shock in a hundred years, and eternity alone will measure the results as the unavailing cries of the lost go up from hell. Some of these may be your own offspring.

Unfortunately there are some indications that the returns for the last two weeks will not equal those of last year from some quarters. It will avail nothing now to try to analyze our reasons for this statement. I have only written with the detail I have in the thought that it may cause brethren to understand, while yet there is a chance to remedy the lack, the situation which confronts the Home Mission Board.

There are many who can give largely without sacrificing, and to such we must look for the greater part of our income, and now let me appeal to you in the name of our Savior to help us in His work and do it NOW.

Let each one who reads this notice, make a sacrifice and give RIGHT NOW! and take the gift to his church clerk or treasurer, and have him forward the amount at once to Rev. A. V. Rowe, Jackson, Miss., for home and foreign missions. Also let me urge you to endeavor to get others to give.

Fraternally,

L. D. Posey,

Moderator Strong River Association.  
Magee, Miss., April 16, 1912.

## A Bible Reading on Walking with God.

## I. WHAT IT DOES NOT MEAN.

1. A faultless life. Ecol. 7:20. 1 John 1:8-10. Gen. 6:9; with 9:20-21. Rom. 7:14-25. Gal. 5:17. Matt. 19:17.
2. A mere living by rules and regulations. Luke 18:18-23. Phil. 3:3-6. Matt. 5:20.

## II. WHAT IT DOES MEAN.

1. Decision for God. Josh. 24:15. Heb. 11:25.
2. Acquaintance with God. Job 22:21-22. John 17:3.
3. Fellowship with God. 1 Cor. 1:9; 1 John 1:3. Matt. 11:28-30. Amos 3:3.
4. Separation from the world. 2 Cor. 6:14-18. Eph. 5:7-11.
5. Self-denial. Matt. 16:24.
6. Spiritually minded. Rom. 8:6. Eph. 4:25-32.

## III. HOW WE ARE TO WALK WITH GOD

1. By faith. 2 Cor. 5:7.
2. In the light. 1 John 1:7.
3. In newness of life. Rom. 6:4.
4. In the Spirit. Gal. 5:16.
5. In love. Eph. 5:1-2.
6. Circumspectly. Eph. 5:15-16.
7. Worthily. Eph. 4:1-3.

A. J. Preston.

Tupelo, Miss.

Central's All-Day Mission Campaign.

The campaign which began at Calvary church, Vicksburg, April 11, could not be continued at Antioch on Friday on account of rain. On Friday night another meeting was held at Calvary, Dr. C. D. Graves, of Clarksville, Tenn., having joined the forces. On Saturday a meeting was held at Beulah church, at Brownsville, and on Sunday at Lula. Many workers came out from Clinton to Lula and large crowds were present. At both Beulah and Lula the churches adopted the monthly plan of giving, and at Lula Miss Lackey organized a W. M. U. On the same day Dr. Leavell held services at New Salem, four miles from Clinton. On Sunday night all the forces came in to Clinton and Drs. Leavell and Graves spoke to an immense audience. On Monday the rain interrupted our services again, and on Tuesday a meeting was conducted at Pocahontas. Tuesday night and Wednesday meetings were held at Flora where the weekly plan of giving was adopted. Wednesday night the campaign moved on to Benetonia and on Thursday to Ogden. On Friday services were held at Hebron. The Saturday meeting at Sartaria had to be given up on account of high water and small pox. Sunday very fine services were held at Alamingo and Concord where several laymen joined the campaign—among them being Professors Aven and Nelson of Mississippi College.

As I write this I am at Grenada filling a mission appointment with Brother Cooper and word comes over the phone from Brother Holcomb at Yazoo City that on account of high water the other appointments in Yazoo county, nearly all from fifteen miles to twenty miles from the railroad, will have to be called off. So until next Sunday at Canton, Brothers Bostick and Leavell will be at points on the I. C. railroad, being at Grenada Wednesday evening.

We trust and pray that God's hand is guiding our mission campaign.

J. L. Johnson, Jr.

## Dumb Chills and Fever.

Douglasville, Tex.—"Five years ago I was caught in a rain at the wrong time," writes Miss Edna Rutherford, of Douglasville, "and from that time was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing and does it well. That's the secret of its 50 years of success. As a tonic there is nothing in the drug store like it. As a remedy for women's ills, it has no equal. Try it. Price, \$1.

For 15 years a Standard Remedy for all forms of Rheumatism, lumbago, gout, sore muscles, stiff or swollen joints. It quickly relieves the severe pains; reduces the fever, and eliminates the poison from the system. 50 cents a box at druggists.

Write for a Free Trial Box  
Dr. Whitehall Migraine Co.  
128 S. Lafayette St. South Bend, Ind.

All Texas is rejoicing over the accession to the ranks of the educators of the State in the coming to Baylor Female College of Dr. J. C. Hardy. Texas is getting the best that Mississippi produces!

Dear Sir—I want to know more about the Hendrix Piano.

Fill out the coupon opposite and mail it today. We have information that every piano purchaser should know.

The coupon gets it; also our booklet of 50 famous songs, Free.

THE HENDRIX PIANO CO.

240 East Capitol Street, Jackson, Miss.

Name \_\_\_\_\_  
Address \_\_\_\_\_

The Appetizing Beefsteak.

In an article on "The Appetizing Beefsteak" in the May Woman's Home Companion, Fannie Merritt Farmer, the well known cooking authority, presents a number of recipes and gives the following general advice about steaks:

"The underlying principle which governs good broiling is this: One side of the meat must be quickly seared, the meat must be turned, and the other side quickly seared. This prevents the escape of any of the juices. Turn almost constantly for the first minute of the cooking, then the meat must be cooked on one side turned and cooked on the other, to suit individual taste.

"The best cuts for meats for broiling are porterhouse, sirloin, cross cut of rump-steak, and second and third cuts from top of round. Porterhouse and sirloin cuts, although commanding about the same price per pound as the cross-cut of the rump, prove most expensive on account of the greater loss in bone and fat. Round steak is very juicy but, having coarser fibre, is never as tender.

"Neither is the flank end of a porterhouse very tender. For this reason it is a good plan to cut it off before cooking the steak, and use it for meat cakes (Hamburg steak), or a small stew, or perhaps a small beefsteak pie. Cut off the tenderloin, and reserve it to be cooked for one meal; cut off the flank and save it to be prepared for another; then broil the sirloin for dinner. The bone may be used to give added richness to the stock; if the flank end is utilized for a stew."

After a pleasant trip to Indiana, Itta Bena, Greenwood, Carrollton and Winona, it was my pleasure to

filling a mission appointment with Brother Cooper and word comes over the phone from Brother Holcomb at Yazoo City that on account of high water the other appointments in Yazoo county, nearly all from fifteen miles to twenty miles from the railroad, will have to be called off. So until next Sunday at Canton, Brothers Bostick and Leavell will be at points on the I. C. railroad, being at Grenada Wednesday evening.

We trust and pray that God's hand is guiding our mission campaign.

J. L. Johnson, Jr.

\$23.40

TO  
OKLAHOMA CITY, OKLA., AND  
RETURN

via

QUEEN & CRESCENT  
ROUTE

—account—

Southern Baptist Convention

Dates of sale—May 10, 11, 12, 13 and 14, 1912. Final limit, May 31, 1912. Direct connections at Shreveport, Dallas and Ft. Worth. For full information apply to

S. A. STONE, Ticket Agent,  
Phone 303. Jackson, Miss.

## RHEUMATISM

## Dr. Whitehall's

## RHEUMATIC REMEDY

For 15 years a Standard Remedy for all forms of Rheumatism, lumbago, gout, sore muscles, stiff or swollen joints. It quickly relieves the severe pains; reduces the fever, and eliminates the poison from the system. 50 cents a box at druggists.

Write for a Free Trial Box

Dr. Whitehall Migraine Co.

128 S. Lafayette St. South Bend, Ind.

All Texas is rejoicing over the accession to the ranks of the educators of the State in the coming to Baylor Female College of Dr. J. C. Hardy. Texas is getting the best that Mississippi produces!

Dear Sir—I want to know more about the Hendrix Piano.

Fill out the coupon opposite and mail it today. We have information that every piano purchaser should know.

The coupon gets it; also our booklet of 50 famous songs, Free.

THE HENDRIX PIANO CO.

240 East Capitol Street, Jackson, Miss.

Name \_\_\_\_\_  
Address \_\_\_\_\_

Join The Baptist Record Piano Club See Announcement on Page 16

Dr. W. R. WRIGHT  
DENTIST  
Cumberland Phone 325  
207-8-9 Century Bldg., Jackson, Miss.

preach at Bogne Chitto, including an afternoon service at Bethel. Brother Rogers and Sammons seem to have the work well in hand at these places. At Bethel they dedicated their new church building, the services being conducted by Brother P. S. Rogers. Brother Rogers gave the writer all necessary assistance in securing new subscribers to The Record. I met a big-hearted, active people who are doing things for the Lord. J. C. Parker.

HOOPING COUGH  
OR CROUP  
The Celebrated Effectual Remedy without Internal Medicine.  
ROCHE'S  
Herbal Embrocation  
will also be found very efficacious in cases of  
BRONCHITIS, LUMBAGO  
and RHEUMATISM  
W. Edwards & Sons, 137 Queen Victoria Street,  
London, Eng. All druggists in U. S. & Canada & 10,000 Booksellers, N. Y.

BUY FOLEY'S  
HONEY AND TAR  
COMPOUND  
STOPS COUGHS - CURES COLDS  
Contains No Opiates Is Safe For Children

## Woman Missionary Union

MRS. T. J. BAILEY, Editor . . . . . Jackson, Miss.  
(Direct all communications for this department to Mrs. T. J. Bailey)  
MRS. E. S. SMITH, Meridian—Sunbeam and Royal Ambassador  
Leader for Mississippi.

MISS MARION BAGSTON, Winona—Y. W. A. Leader.

### ENTRAL COMMITTEE

MRS. E. A. MCCORMICK, Clinton . . . . . President  
MRS. J. AVEN, Vice-Pres. Foreign Missions . . . . . Vice-President  
MRS. C. W. RILEY, Houston, College Correspondent . . . . . Rec. Sec'y  
MRS. C. A. BORIS, State Work . . . . . Jackson  
MRS. RHODA ENGLISH, Vice-Pres. Home Missions . . . . . Jackson  
MISS MARGARET LACEY, Personal Service Dep't . . . . . Clinton  
MRS. C. H. LONG, . . . . . Jackson

### OFFICERS OF ANNUAL MEETING

MRS. E. A. MCCORMICK, Clinton . . . . . President  
MRS. J. AVEN, Clinton . . . . . Vice-President  
MRS. C. W. RILEY, Houston . . . . . Recording Secretary

### CORESPONDING SECRETARY

MISS MARGARET LACEY . . . . . Clinton, Miss.  
(All societies of the state should send quarterly reports to Miss Margaret Lacy. All money should be sent to A. V. Rowe, Jacksonville.)

The following letter should appeal to every lover of Christ and His last command of "Go ye into all the world." It is earnestly desired that all who read this will make an earnest effort to do a little more, not only individually, but for your society to do a little more, even though you may feel you have already done all you can. We never lose by giving to the mission cause. Let us not only give but pray earnestly, and don't forget to read the following letter:

Dear Mrs. McComb:

At the last meeting of the executive committee of the Woman's Missionary Union we were all much stirred by the report coming in from the Home and Foreign Board. The Home Board, which in the past has not been weighted down with such a burden of debt as has the Foreign Board, reports at the end of nine months that less money has come in than should have come in in three months, if every one had been giving systematically and forwarded to the Board.

Resolved, first, That we do heartily thank Mrs. Powers for her faithful service.

Resolved, second, That a copy of these resolutions be placed on record by our secretary.

Resolved, third, That a copy be sent to The Baptist Record.

Mrs. H. I. Cowser,  
Mrs. Barrett,  
Mrs. Ousley,  
Committee

### LADIES CAN WEAR SHOES

One size smaller after using Allen's Foot-Ease, the antiseptic powder for the feet. It makes tight or new shoes feel easy; gives instant relief to corns and bunions, blisters, callous and sore spots. It's the greatest comfort discovery of the age. Soft everywhere, 25c. For FREE trial package, address, Allen S. Olmsted, Le Roy, N. Y.

### From the Secretary's Office.

On Thursday afternoon, April 11, we had the pleasure of meeting with the W. M. U. of Calvary church of Vicksburg. A number of ladies were present from both churches and we had a good meeting.

Mrs. Wilson, president, and Mrs. Fox, secretary of the W. M. U., in this church are both well informed as to the work and are devoted to the cause; hence it is not strange that while their society is small they count for much in the church work of Calvary.

We had with us in the audience three missionaries; two splendid Baptist women doing work under the Northern Board, and a fine young

## FREE TO YOU—MY SISTER

FREE to You and Every Sister Suffering from Woman's Ailments.

I am a woman.  
I have a woman's suffering.  
I have the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I will tell you how to cure these woes at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for: Leucorrhœa or Whitish discharges, Ulceration, Displacement of Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels; down feelings, nervousness, keeping feeling up the spine, melancholy, desire to cry, hot flashes, twitches, kidney and bladder troubles, caused by weakness peculiar to women.

I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, quickly and surely. Remember, it will cost you nothing to give me your name and address, tell me how you suffer and what you want, and I will send you the treatment for your case, entirely free in a small wrapper. Just send to WOMAN'S OWN MEDICAL ADVISER, with explanatory illustrations showing what women suffer and how they can easily cure themselves at home. Every woman should have it, and is young. To Mothers of Daughters, I will explain how to cure themselves with my home remedy. It cures all. Lastly—Plumpness and health always results from its use.

Whatever you live, I can refer you to ladies of your own locality who know and will gladly tell

MRS. M. SUMMERS, Box 232 . . . . . South Bend, Ind., U. S. A.

Baptist woman from New Orleans who works among the Chinese in that city under the Presbyterian Board. She was in Vicksburg at this time on business connected with the mission.

On Sunday morning after a drive of twelve miles over the hills and through the dales, all made fragrant and verdant by the bursting of spring, we reached Lula, a country church in Hinds county. Here was assembled a splendid congregation who listened most attentively in the morning to Dr. Graves and Prof. J. L. Johnson, and in the afternoon to Prof. Godbold and Dr. Bostick.

We women, however, were allowed an hour to ourselves in the school house near by. A W. M. U. was organized with Mrs. Lane as president, and Miss Sallie Long as secretary.

Resolved, second, That a copy of these resolutions be placed on record by our secretary.

Resolved, third, That a copy be sent to The Baptist Record.

Mrs. H. I. Cowser,  
Mrs. Barrett,  
Mrs. Ousley,

We note with pleasure the organization of new societies at Mathiston, with Mrs. C. C. Crane as president; and at Bala Chitto church, ten miles from Magnolia, with Mrs. J. H. Coney as president.

It is one of the wonders of the training school that though a busy, systematic school where not a moment is wasted, it is yet thoroughly a home. The girls seem happy and free, though to the rules of the board they add the rules of the student committee. The secret must be that all obey the "royal law."

Not least among the home like qualities in the cheery hospitality by which we were made to feel ourselves the guests of all. Any girl who has lived here a year must have learned two things—at least—in ideal. One is to keep her house in such order, her table so neat, her meals so well planned and so daintily and pleasantly served, that she need never hesitate to have a casual guest. This sharing of the home life with others is the heart of hospitality. The second thing is to

know how to have a pretty "party" without extravagance. Twice in February the training school gave a tea—on Valentine's Day to the married students and their wives (rather ironical, this!) and again during

Thursday, April 25, 1912.

FREE to You and Every Sister Suffering from Woman's Ailments.

I am a woman.  
I have a woman's suffering.  
I have the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I will tell you how to cure these woes at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for: Leucorrhœa or Whitish discharges, Ulceration, Displacement of Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels; down feelings, nervousness, keeping feeling up the spine, melancholy, desire to cry, hot flashes, twitches, kidney and bladder troubles, caused by weakness peculiar to women.

I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, quickly and surely. Remember, it will cost you nothing to give me your name and address, tell me how you suffer and what you want, and I will send you the treatment for your case, entirely free in a small wrapper. Just send to WOMAN'S OWN MEDICAL ADVISER, with explanatory illustrations showing what women suffer and how they can easily cure themselves at home. Every woman should have it, and is young. To Mothers of Daughters, I will explain how to cure themselves with my home remedy. It cures all. Lastly—Plumpness and health always results from its use.

Whatever you live, I can refer you to ladies of your own locality who know and will gladly tell

MRS. M. SUMMERS, Box 232 . . . . . South Bend, Ind., U. S. A.

Baptist woman from New Orleans who works among the Chinese in that city under the Presbyterian Board. She was in Vicksburg at this time on business connected with the mission.

On Sunday morning after a drive of twelve miles over the hills and through the dales, all made fragrant and verdant by the bursting of spring, we reached Lula, a country church in Hinds county. Here was assembled a splendid congregation who listened most attentively in the morning to Dr. Graves and Prof. J. L. Johnson, and in the afternoon to Prof. Godbold and Dr. Bostick.

We women, however, were allowed an hour to ourselves in the school house near by. A W. M. U. was organized with Mrs. Lane as president, and Miss Sallie Long as secretary.

Resolved, second, That a copy of these resolutions be placed on record by our secretary.

Resolved, third, That a copy be sent to The Baptist Record.

Mrs. H. I. Cowser,  
Mrs. Barrett,  
Mrs. Ousley,

We note with pleasure the organization of new societies at Mathiston, with Mrs. C. C. Crane as president; and at Bala Chitto church, ten miles from Magnolia, with Mrs. J. H. Coney as president.

It is one of the wonders of the training school that though a busy, systematic school where not a moment is wasted, it is yet thoroughly a home. The girls seem happy and free, though to the rules of the board they add the rules of the student committee. The secret must be that all obey the "royal law."

Not least among the home like qualities in the cheery hospitality by which we were made to feel ourselves the guests of all. Any girl who has lived here a year must have learned two things—at least—in ideal. One is to keep her house in such order, her table so neat, her meals so well planned and so daintily and pleasantly served, that she need never hesitate to have a casual guest. This sharing of the home life with others is the heart of hospitality. The second thing is to

know how to have a pretty "party" without extravagance. Twice in February the training school gave a tea—on Valentine's Day to the married students and their wives (rather ironical, this!) and again during

Thursday, April 25, 1912.

## THE BAPTIST RECORD

### The Druggist Knew from Experience

I have been selling Dr. Kilmer's Swamp-Root for the past three years and those of my customers who buy it speak favorable regarding it. I have used it in my own family with good results, and I believe the preparation has great curative value. You may use this as you like.

Very respectfully,

C. B. RUPE & SON,  
By C. B. Rupe, Mgr.,  
Seymour, Texas.

Personally appeared before me this 20th day of July, 1909, C. B. Rupe, Druggist, who subscribed the above statement and made oath that the same is true in substance and in fact.

R. C. JAMES,  
J. P. and Ex-Officio

Letter to  
Dr. Kilmer & Co.,  
Binghamton, N. Y.

Prove What Swamp-Root Will Do for You.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive booklet of valuable information telling all about the kidneys and bladder. When writing, be sure and mention The Baptist Record. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

A bell sounded faintly and the seniors vanished for their period of "gym" work.

Not all the professors' wives have served on the board of the training school. To Mrs. Eager, the institution and the girls collectively are almost like a daughter of her own

so much do they get of her love and time and very life.

Mrs. McGlothlin, too, though busy with many little ones at home, has always had energy and enthusiasm to spare for the training school. Mrs. DeMent for

two years has taught the junior class in missions.

To all of us this little sister of the Seminary, born of a like heroism and devotion, is something very beautiful and dear.

One of the professors at least would count his year incomplete without a visit to the training school; and the powers that be are so gracious that it is only necessary to ask over the telephone, "May we come to supper tonight?" to get the most cordial of invitations.

Such a visit recently was particularly pleasant, and the professor's wife would like to share the experience with others who are interested.

It is one of the wonders of the training school that though a busy, systematic school where not a moment is wasted, it is yet thoroughly a home.

The girls seem happy and free, though to the rules of the board they add the rules of the student committee.

The secret must be that all obey the "royal law."

Not least among the home like qualities in the cheery hospitality by which we were made to feel ourselves the guests of all. Any girl who has lived here a year must have learned two things—at least—in ideal.

One is to keep her house in such order, her table so neat, her meals so well planned and so daintily and pleasantly served, that she need never hesitate to have a casual guest.

This sharing of the home life with others is the heart of hospitality. The second thing is to

know how to have a pretty "party" without extravagance.

Twice in February the training school gave a tea—on Valentine's Day to the married students and their wives (rather ironical, this!) and again during

the exigencies of her work, doing twice as much as she should.

Miss Jane Hartwell is the young

est daughter of the beloved Dr. Hartwell who died in January at Hwan Hien, China.

After attending college at Northfield, Mass., and taking the kindergarten course in

the Foreign Mission Board.

So, while none of the eight are yet on the foreign field, several ex-

pect soon to go; some are doing

equally important work in the home

field, and are all active, trained

Christian workers, a credit and a

joy to their alma mater.

Miss Nancy Lee Swann's visit, when the leaders of the Y. W. A. of the city were asked to meet her. To serve afternoon tea charmingly is no small accomplishment and to have everything delicious and up-to-date, yet inexpensive, is invaluable knowledge for any social or religious worker. On such occasions the training school becomes a sort of "social center" for the Baptists of Louisville. At the Valentine party there was a humorous chain of recitations by a dozen girls, very cleverly done.

Miss Marion Terrell, of Richmond, Va., now Mrs. Ball of the same city is a woman of fine gifts and many attractions.

She was graduated from the Woman's College, of Richmond, Va.,

and taught there before coming to the training school; and is now the leader of the Sunbeam band of Virginia.

Miss Aileen Porter, of Webb, Miss., another fine student, is a graduate of Peabody Normal School in Nashville, as well as of the training school.

She was thus well qualified for mission work, but was captured by Mr. A. A. Hammond, a lawyer of Batesville, Miss. She will doubtless find much Christian work to be done at home.

Miss Myra Jordan, of Laurinburg, N. C., is a graduate of the State Normal School at Greensboro. She is a splendid Christian worker, who has always been deeply interested in the mhill people, and is now working among them in Laurinburg.

Miss Myrtle Purvis, of Lamar, Mo., now Mrs. Ezra Bostick, of Crystal River, Florida, a fine woman

of deepest consecration and strong

mental powers, is not only helping

her husband in his pastoral work,

but is leading in the woman's work of his church.

Miss Nellie Bullock, of Tylertown, Miss., received her education at Blue Mountain College, Blue Mountain, Miss.

A woman of great tact, hum-

ility and spiritual force; she did a

fine work last summer as city mis-

sionary in Middlebury, Ky., and is

now permanently engaged by W.

M. U. of Meridian, Miss., as their

city missionary.

</



**Losing Hair? Go To Your Doctor**  
Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chloride, capsicum, sage, alcohol, water, perfume. Not a single injurious ingredient in this list. Ask your doctor if this is not so. A hair tonic. A hairdressing. Promptly checks falling hair. Completely destroys all dandruff. Does not color the hair.

F. C. Ayer Co., Lowell, Mass.

## Mississippi College

The Oldest College for Men in Mississippi.  
Great Recent Improvements.  
Best Science Building in Mississippi.  
Best School Dormitory in the South.  
Twelve specialists in the Faculty.  
398 Students Last Session.  
Nine Miles from State Capital.  
Next Session Opens September 20th, 1911.  
Send for Catalogue.

**J. W. Provine, Ph.D., LL. D. Pres.**  
CLINTON, Hinds County, MISSISSIPPI

### Turipseed Improved Cultivator



## Cotton Seed

Write VINEYARD FARM, Griffin, Ga., for prices and Experiment Farm tests on COOK'S IMPROVED and CLEVELAND BIG BELL COTTON and MARLBORO CORN. The government has bought quantities of these seed from us for distribution, which proves their quality. We have our own private gin and keep our seed pure.

COTTON SEED \$1. CORN \$2 PER BUSHEL. Discount on quantity lots.

## ILLINOIS CENTRAL

ALL TRAIN SERVICE HAS BEEN  
RESUMED BY WAY OF CAIRO TO AND  
FROM THE NORTH

G. H. BOWER,  
G. P. A.

Join The Baptist Record Piano Club See Announcement  
on Page 16

## NEWS IN THE CIRCLE MARTIN BALL

On the fifth Sunday in March Rev. Bryan Simmons and Pastor Madison Flowers ordained Brother Calvin McMurphy as deacon of Hermanville church. Brother McMurphy is a prosperous young farmer and will, no doubt, be a great blessing to his church.

The Commercial Appeal gave a good "writeup" of the North Mississippi Baptist Sunday School and B. Y. P. U. Convention recently held at Indianola, and presented a fine picture of the meeting house, with a splendid cut of Pastor Harry Leeland Martin.

The active efficient superintendent of the Winona Sunday School, Harry L. Watts, although an active and hustling traveling man, is constantly planning for the school and working to make it go. He is now arranging for the last Sunday in April and will make it evangelistic day, urging the acceptance of Christ as a personal Savior.

At New Kingston, Okla., Pastor Long was recently aided in a meeting by Rev. J. L. Truett, of White-wright, Texas. There were forty-five additions, thirty-three by baptism. Eleven of the persons who made profession joined the Methodists and demanded immersion. An old man, seventy-five years of age, made a profession. The marshal brought a prisoner from the jail and he was saved, the marshal having been saved the day before.

While Dr. J. L. White, of the Central church, Memphis, Tenn., was at Beaumont, Texas, assisting in a meeting, his pulpit was filled by his son Lee McBride White. The congregation was well pleased.

Rev. R. T. Marsh has resigned as pastor of the North Nashville church at Nashville, Tenn., to accept the position of financial secretary of Richmond College, Richmond, Va. This is his alma mater. We are sure that success will crown his efforts.

Pastor H. C. Joyner, of Wiggins, has just had Rev. W. Y. Quisenberry, of Clinton, to his help. The meeting was gracious in results—twenty-four additions—\$125.00 for foreign missions—\$1,000.00 for the Seminary at Louisville, Ky. The church is greatly strengthened.

That is a great meeting John Jeter Hurt is holding at Conway, Ark. The pastor is doing the preaching. When last heard from there had been sixty-five professions and forty-six additions. The work goes on "quietly but powerfully."

### THIS WILL INTEREST MANY

Pastor E. D. Solomon did the preaching in the recent meeting with his church in Hattiesburg. There were seventeen added to the church. A subscription for a new building was started and in ten minutes \$10,250.00 was raised.

The meeting held at San Marcos, Texas, by Dr. Geo. W. Truett, assist-

ed by Dr. W. H. B. Truett, assistant

to Dr. W. H. B. Truett, assistant

# PLAYER PIANOS

CLUB MEMBERS should not overlook the fact that they have the right to select either the regular Ludden & Bates' Cabinet Grand Piano or the Ludden & Bates' Cabinet Grand Player, which any member of the family can play. The player is identically the same instrument as the regular style Cabinet Grand, except that it has the player attachment. It is really two instruments in one and can be instantly converted from a piano into an automatic player piano.

Please do not confuse this player with any other. It is really in a class by itself; for it possesses all of the beauty of design and finish, the magnificent tone and responsive action of the Ludden & Bates' Cabinet Grand. The player mechanism is perfected to a degree that musicians did not even dream of a few years ago. Even if you do not know one note from another, or cannot "carry a tune," you can nevertheless produce the sweetest and best of music on the Ludden & Bates' Cabinet Grand Player. The modulation of tone and time is exquisitely sensitive to the mood of the player and the requirements of the composition.

If your family contains any members who have not the time or talent to study music, you will certainly be delighted with the Ludden & Bates' Player. All of the attractive features of the Club apply on the Player just as in the regular piano. Remember that the

### Objects of the Club Are:

1—By clubbing together to secure the lowest wholesale prices for Club members. The Club saves you fully one-third the cost. Ludden & Bates finance the Club and ship your instrument at once.

2—To obtain for the members the most advantageous terms of easy monthly or quarterly payments. Almost any terms you want.

3—To provide that in the event of your death, after \$60 has been paid all further payments are cancelled and your family is given a receipt in full. This is a splendid feature and removes every objection to the easy payment plan.

4—To insure the best quality of pianos and players guaranteed by an old and reliable house, thus avoiding the disappointment so often resulting from dealing with irresponsible firms. Club members also have the privilege of testing the instruments thoroughly in their own homes before accepting them.

5—To obtain for the Club member the best price for his old piano in exchange for a new one or for a new automatic player piano, that any member of the family can play.

6—Every piano and player furnished to Club members is fully guaranteed and backed by the reputation of Ludden & Bates, one of the oldest, largest and most reliable Piano Companies in America.



The above picture shows the Ludden & Bates' Cabinet Grand Upright Player Piano, opened. When closed, or when being used as a regular piano it cannot be distinguished from the regular Ludden & Bates' Cabinet Grand Upright Piano. Furnished in Mahogany, Walnut or Oak, as desired.

### Hundreds of Letters from Club Members Express Appreciation

Since the first Club was organized we have printed in these columns many letters from Club members expressing their high appreciation of The Record Piano Club and their praise of the instruments. In speaking of the Ludden & Bates' Cabinet Grand Automatic Player Piano, Professor Orr says: "We made the selection after a careful study of every player piano in Savannah. We consider it the sweetest toned instrument we have ever used and are greatly pleased with our purchase. The player is perfectly satisfactory and so is the instrument when used as an ordinary piano."

All readers are invited to write for their copy of the Club Booklet and Catalogue, fully describing and illustrating the Club plan and the piano. Address—

**LUDDEN & BATES**

**For The Baptist  
Record Piano Club**

**BAPTIST RECORD PIANO CLUB DEPT.  
Atlanta, Georgia**